4955 bb 19

AN

ACCOUNT

Of the last Words of

CHRISTIAN KARR,

Who dyed at *Edinburgh* on the 4th of *February* 1702, in the Eleventh Year of her Age:

SHEWING

How much she was ravished with the Assurances of her Interest in Christ, and the hope of Heaven.

There is added a Conclusion containing the Use and Improvement of what is related.

By Mr. Archibald Deans *Minister of the Gospel at* Bouden.

Matth: 19. 14. *Suffer little Children to come unto me, for of such is the Kingdom of Heaven.*

Chap. 21. 16. *Out of the Mouths of Babes and Sucklings thou hast perfected praise.*

Isa. 65. 20. *The Child shall dye an hundred years old.*

Edinburgh, Printed by the Heirs and Successors of *Andrew Anderson*, Printer to the Queen's most Excellent Majesty, 1702.

The Epiſtle to the Reader.

Chriſtian Reader,

THE Parents of this Child (who have Intereſt in my Paroch) had Remarked in Write, theſe enſuing Speeches, immediately after hearing them, for theeir own comfort and the private uſe of their Surviving Children; being far from any Deſign of publiſhing them to the World. But when they were Reviſed, it was found, They did evidence ſo much of the Spirit of Grace and Adoption in the Child, that it would be a Fault to ſuppreſs them, and not ſend them abroad for Publick Benefit, the Conviction and Edification of others; for which cauſe the Parents of the Child, were from time to time ſolicited to Allow the ſame to be Printed. Such Diſcoveries of Chriſt, and Communications of Grace vouchſafed to a Child, are rare and admirable; and therefore ſhould not be let paſs without ſpecial Notice. Albeit the Body of this Child was broken, and made like a Skellet through long Trouble, yet her Words were wiſe and Regular, and expreſſed with great Vehemency and Ardour from the deep Impreſſions of Chriſt and the recompence of Reward, that were on her Spirit. I hope none will queſtion the truth of the following Relation, when they conſider that ſome of the Miniſters of *Edinburgh*, whoſe Names are mentioned, were Ear-witneſſes to ſeveral Paſſages contained therein. How precious and deſirable a thing is Divine Grace! At Death Guilt breeds confounding Horrour and Anguiſh; but Grace breeds Joy and Aſſurance. Grace outlaſts the things of Time; Theſe are ſick of a Conſumption, but Grace is Incorruptible and Everlaſting. It's the Effect of Electing Mercy, and the Seed of Glory. Chriſt is the Fountain of Communications, or the Spring-head of Grace; He's full of Wiſdom, Beauty, Sweetneſs, Love, and a Screen 'twixt Believers and eternal Wrath; and therefore a Part in Chriſt, is worth a Million of Worlds. If this little Book may conduce to the good of Souls, I have my Deſign and Deſire; Which, that the God of all Mercy, and the Father of Glory would accompliſh effectually, is the Prayer of him who is.

Bouden, June 17. 1702.

Your Servant in the Goſpel and Kingdom of Jeſus Chriſt.

ARCHIBALD DEANES.

BRITISH MUSEUM

AN ACCOUNT

Of ſome of the laſt Words

OF

Chriſtian Karr.

THis Child was under a diſeaſe in her Body from the ſixth year of her age, which gradually conſumed the Moiſture and ſtrength of it, until at the Soveraign pleaſure of God it put a period to her Life in this preſent World. She was of a wiſe and acute natural Judgment, which on occaſions ſhe gave evidence of by her witty and pertinent little ſayings. But moſt memorable is her Piety towards God, which (though at ſometimes it ſuffered Decayes and abatement through the prevalency of the Old Man or remaining corruption, yet at other times when the *Spirit* of Life returned again) appeared in her after as remarkable and ſignal a manner as a perſon of that *Age* was capable of. *A* great mean of this bleſſed temper in ſubordination to the eternal purpoſe of free Grace, we may warrantably judge was partly her Education by Religious Example and Counſel, whereby ſhe was of ordinar directed to God, and partly, the continued Trouble of her Body, whereby ſhe was made more and more to ſee the vanity of the World and abandon the Love of it.

*A*bout fourteen Months before her Death, ſhe was under great Fear and dread of the Wrath of God, and continued 5 or 6 Weeks in that caſe. Then on a certain Night about eleven of the Clock, ſhe called on a Perſon (whoſe name I forbear to mention) that was beſide her in a Room, and asked who was in the Room, That perſon anſwered, there is none but I 'If none elſe be 'there (ſaid ſhe again) I muſt tell you, this has been a ſtrange day to me. Why 'ſo (ſaid the other) ſhe anſwered, it has been a day of many doubts and fears, 'but I tell you good News, the Lord hath delivered me out of them all; and I know 'he will make me happy. At which words the perſon beſide her was much ſurprized, knowing that ſhe had been under trouble of Mind for ſome time by-paſt. Oh (ſaid that perſon) how have you come to that comfortable outgate? Tell what way you have done it: you ought to be warry, for oftentimes Satan ſtrives to make a perſon ſit down on a falſe hope, when there is no true ground of peace: Are you comforted becauſe God is merciful, and you truſt

to that; Or do you believe that Christ dyed and trust in that? Or is there any promise in the Scripture that you are made to lay hold on? Upon which she interrupted the person that spake and cryed, *it is that, it is that*, He has said that whosoever cometh to him he will in no ways cast out; and I am sure I have done that, and *I* will trust him, I will ever trust him. After which time she was never known to be under Terrour.

Two of her near Relations being present with her on *Tuesday* the 27 of *January* 1702 she cryed out to one of them, 'Oh! if it were not the hope of 'Heaven I could not bear this my trouble. The person to whom she spake answered: yes (my dear) Heaven will make you amends for all. To which she replyed, yes; 'there are no sores there. It may be at death there will be 'some pain, but that will be soon over. There are two places of Scripture 'very comfortable to me. The one is, suffer little Children to come unto me 'for of such is the Kingdom of Heaven. The other is, In the Volumn of thy 'Book it is written of me, I delight to do thy will O my God: After which 'words she presently cryed out, O to think how willing Christ was to dye for 'sinners.

On *Saturnday* thereafter being the thirtieth and first of the said Moneth, she was seized by sickness, and perceived that the instant of her Departure was drawing near. From that day foreward the Lord in a further measure manifested to her self and gave evidence unto others, That she was passed from Death unto Life, or a Vessel of Mercy designed for Glory. How much was she enamoured with Jesus Christ! Did not a thousand and ten thousand Worlds seem to her as nothing in comparison of him? was not her heart lifted with the Contemplation of Paradise where she would get a Crown on her head and a Song in her Mouth? How affectionat was she in commending Christ unto others from the sensible Experience she had of him her self? Upon the day above-mentioned at Night, seing her Mother looking to her, she 'cryed out, O Mother! O Mother! I am going to get Christ, I now hope in him, 'He will not leave me; I have given my self to him, He will not forsake me, 'I am going to embrace him, He will meet me. O! Rejoyce and be glade 'with me; I am going to get a glorious crown, a crown of many Pardons. her father coming to her, she intreated him also to rejoyce, and said, 'you 'would both rejoyce if I were healed of my bodily trouble, and would certain-'ly have loved that person that would have healed me, but should we not love 'Christ more that will heal my Soul and take me to himself and make me 'ever happy. 'I do not desire to live in the world: Father if ye could give me the whole Universe I would rather dy, Christ hath dyed for me; Christ is 'better to me than all the World; I trust to the Merits of Christ; Upon the 'Cross he bowed his Head and gave up the Ghost, having said it is finished; At the Repetition of which Words she seemed to exult and Triumph.

Mr. GEORGE ANDREW one of the Ministers of EDINBURGH, having come

come to visit her on the Lords day, the first of *February*, and asking at her how she was, she answered, I'm not well, but I will be well. Being interrogat if she was content to die, she said yes, where is your hope then, said he, she replyed, in the merits of Christ; He has died for me. When he inquired, what hast thou done that makes you believe that Christ has dyed for thee? I know (said she) I deserve damnation in stead of Salvation; but he's a good just God; I have given my self away to him, And he hath said, whosoever comes unto him he will in no ways cast out. The same day at night, holding her brother ROBERT by the hand, she spake to him on this ways 'My 'dear ROBBY seek the Lord, love Christ, give your self away to him and 'he will keep you; Although you should have many Enemies against you, 'the Lord will preserve you; And even as sure as your hand is in mine, you 'will find him if you seek him: I am going to get a Crown of Glory to my 'head, and a song of praises in my mouth. To her Sister MARGARET also she said, My dear MEGG: seek the Lord, give your self away to him, 'and he will be found of you. Give your self away once, twice, or thrice 'unto him, and as sure as you see your *Mo*thers hand in mine, (she then had 'her Mother by the hand) you will get him. Its true, if you try this way, 'Satan will be your Enemie as he has been mine for sometimes when I have 'had Words in my Mouth to pray, the thought has been taken out of my heat then looking to my Mother, she said, ay *Mo*ther, and when the thought has been brought back to me again, I have blessed God for it. But that is nothing (said she to her Sister again) Seek God 'He will defeat Satan: Dear *MEGG* see you pray your self: And see you 'cause KETTY (or CATHARINE, another Sister) to pray; for she is young and I need not speak to her. Oh JOHNY JOHNY! (this was the 'youngest Child of the Family) what shall I say of JOHNY? I'l even leave 'him upon GOD. Read much the Book (that is the holy Scriptures) my 'long trouble hath made me not get so much read as I would, but I bless God I have found much good of the Book.

On *Munday* the second of *February* at night, her *Mo*ther and a Gentlewoman in the City and two domestick Women-servants sitting by her, she took her *Mo*ther by the hand and said 'Dear Mother, do not grieve for me, but 'rejoice with me in my joy, although I have great trouble in my bodie, yet 'it is not so great as you think: it is from the Lord and I will bear it; he will 'support me, his Everlasting Arms will bear me up. You will perhaps (*Mo*ther) see a tear come sometimes in mine eye, but do not think that is either 'fear or pain, for it is not so, it is rather joy. Dear *Mo*ther, remember I 'was but lent to you, I know when you borrow any thing, you are as will-'ing to give it back again as you were to borrow it, and will you be unwil-'ling to give me back to God who lent me to you? If the Lord should take 'all the rest of your Children from you, would you grudge, if he make as good 'account of them as he is now doing of me? Do not grieve or weep then; As for

me

'me I will not weep one Tear, for I can part with Father and Mother and all 'the World for Chriſt. After this ſhe earneſtlie deſired of her Mother, that ſhe would not look much upon her when ſhe was a dieing leſt ſhe ſhould be troubled thereat: " The Lord (ſaid ſhe) will be with me, his Rod and Staff 'will comfort me. And hearing her Mother ſay to ſome that were beſide her in the Room, Oh ſuch a Child and Comrad as ſhe hath been! " She replyed; 'Oh Mother God will make up the want of me to you, take him for your 'Comrad. Oft times I have ſpoken of Wordly things to divert you, but God 'will converſe with you of things concerning your ſoul. I hope to meet 'with you in heaven, and with my Father in heaven, for I hope he is your 'God & myFathersGod; And I hope he will be my Brethren and Siſters their 'God, be not concerned for parting a little now, for I hope we ſhall all meet 'again. Oh! What a glorious meeting will it be when we ſhall all meet in Heaven. When ſhe had ſpoken theſe Words, her Mother ſaid to her, my dear Child you have ſpoken much, and have exhauſted much of your ſpirits by ſpeaking; remember your Body is very weak: ly ſtill a while and reſt. To which ſhe anſwered, " It does me no hurt, it is not my weak Body that is 'ſpeaking; It is the ſpirit of God that ſupports my weak ſpirits to ſpeak. She cryed out often times, under Raviſhments of joy and love, "I ſee him com-'ing leaping over the Mountains, and skipping over the hills of my Sins; He 'is breaking down the partition Walls that I have raiſed.

Mr. John Law, another of the Miniſters of the City, came to her on Tueſday the third of the ſaid Month, and asking how ſhe was, ſhe anſwered, I hope I am going to Chriſt, he will not leave me, I truſt in him, he is on his coming now. Being inquired at, if ſhe was willing to dy; yes, (ſaid ſhe) I am 'willing that in life or in death, the Lord do with me what he pleaſes if he 'make me his, which I hope he will do; for he is a good God, he will bear 'me up, I hope Chriſt is pleading for me with the Father: He will be with 'me when I go through the dark Valley of the ſhaddow of Death, and his Rod 'and Staff will comfort me, and I will get a glorious Crown, a Crown of 'many Pardons. Thou muſt have many ſins (ſaid the Miniſter) ſeing thou muſt have ſo many Pardons. Yes (ſaid ſhe again) I have had many ſins, ma-'ny black Scores of them, but there is a Pardon at every Score; And I will hope 'in him. He will not leave me. When ſhe was asked if ſhe uſed to pray; ſhe 'replyed, Yes, I uſed to pray, and I bleſs God I have had many ſweet 'Returns of Prayer. That is ſtrange (ſaid Mr. *Law*) to hear thee ſpeak of returns of Prayer; What call you returns of Prayer? She anſwered "That 'which I prayed unto God for to me, and that which I know others have pray-'ed for to me, is now returned all unto me. Being asked afterward by one with whom ſhe had often uſed much freedom, if ſhe would tell particularly what ſome of theſe Returns of Prayer were that ſhe had got: She ſaid, 'I

'know

'know that I ſought of God that he would give me the ſaving Knowledge of 'him, And that he would ſet me apart for himſelf, and I hope he hath done 'it. I know alſo, it was ſought of God for me, That whatever he did with 'me, he would work a ſaving Change upon me, and that (if it were his Will) 'he would grant I might be made to declare that he had done great Things 'for my Soul: And hath he not done it, hath he not done it?

In Afternoon of the ſame day, Mr. *James Webſter* another *Miniſter* of the City coming to viſit her, asked at her how ſhe was, and what ſhe was doing: She anſwered, "I am going to Chriſt; I will meet him, I'll imbrace him; 'He's a juſt God; He has dyed for me; I'll get a Crown of Glory on my 'head, and a Song of Praiſes in my mouth. This is but a troubleſome World, 'and for my part I have had little or nothing but trouble in it. He inquired at her what ſhe thought of Sin: She replyed, "I know Sin is an ill thing, and 'I deſerve Damnation, but he's a good God, and I will truſt in him. Being interrogat, if there were any particular Sin that grieved her: She anſwered, 'Yes, I have neglected Prayer when I might have performed it. What more particular ſins do you think on, ſaid he? That (ſaid ſhe) is the particular ſin. Did you never play, ſaid he, on the Sabbath day? Yes, ſaid ſhe, and I have been very grieved for that ſin, well, ſaid he, are you content to die? Yes ſaid ſhe, then tell me ingenuouſly, ſaid he, and over and over again he preſſed her to be ingenuous with him, if you could have Life for a Wiſh, whether would you chuſe to live or to die? 'I would rather chooſe to die ſaid ſhe, what is the 'World? Chriſt is better than a thouſand Worlds, yea than ten thouſand 'Worlds. I muſt tell you that wittingly or knowingly I never made a Lye. What think you of that, ſaid he again, Folk may have many ſins, and yet not be guilty of Lying; Had you ever any Terror of God? yes, replyed ſhe, What made that, ſaid he? 'I wanted God then, ſaid ſhe, but I have got him now. Thereafter ſhe lay quiet more than an Hour, as if ſhe had been faſt aſleep; And then in a Tranſport of Wonder and Delight, ſhe cryed out, O I think I ſee Heaven, I think I ſee Heaven, That is a glorious ſight indeed, ſaid a certain Perſon that was beſide her at the Time. Oh! ſaid ſhe again, 'If I could tell 'you what it is like, If I could tell you what it is like. Saw you ever burn-'ing Gold, ſaid ſhe to another perſon that vvas alſo in the Room, the Walls 'and the ſtreets of that City are like burning Gold. And I think I ſee all the 'Saints, arrayed in Whyte there. Having ſpoken theſe words ſhe was inter-rupted by a Perſons entering the Room, whom ſhe did not well know.

After eight of the Clock at Night, ſeing her Brother *Robert* in the Chamber, She ſaid, "*Robbie*, kiſs me; and then added, This may be the laſt Kiſs ever 'you will get from me: I ever loved *Robbie* well; love you Chriſt. I cannot 'ſpeak much to you now, mind what I ſaid to you before; ſeek the Lord, 'They that ſeek him early ſhall find him, ſeek and ye ſhall find, knock,

and

and it ſhall be opened unto you: for I have ſought and I have found, I knock and it will be opened to me. Then turning and looking to her Father, who was at her other hand, ſhe cryed "Oh! ſhall not I love Chriſt, ſhall not I love him, who hath taken away my hard heart and given me an heart of fleſh to tremble at his Word. To her Mother alſo ſhe ſaid, O Mother! I will get Chriſt, I will get him, I will get him. Her Mother Anſwered, you will not miſs your Brother then. 'No (*ſaid ſhe*) I will not miſs you far leſs him: She deſired that all ſhould joy with her. Being deſired of her Mother to go to Bed, and a Servant being required to lift her ſoftly; yes, lift me (*ſaid ſhe*) and within a litle Chriſt will come and lift my ſoul to Glory.

She ſpake well likewiſe to Mr. *George Hamilton* and Mr. *William Crighton*, Miniſters alſo in *Edinburgh*; But the Notation of her Diſcourſe to them being omitted, no particular Account can be given of it: had there been a Deſign at firſt of publiſhing her Speeches to the World a greater Collection might have been made, But her Parents having no thought of committing them to Print, a great part thereof was pretermitted. Somewhat of Mr. *Hamilton's* Speech to her was, that he uſed to go to perſons on their Sick-bed and on their Death-bed to ſpeak to them for their Edification; But Child (*ſaid he*) I think God hath called me hither to be edified by thee: O! that an Atheiſt were now here, may not this confute thoſe who deny God and the power of God? Here is a Sermon indeed. I know not (ſaid Mr. *Crighton*) what I can do here but pray with the Child and thank God on her behalf: for out of the Mouths of Babs and Sucklings he will perfect his praiſe.

On *Wedneſday*, being the fourth of the Moneth foreſaid, about Ten of the Clock in the Forenoon, This Bird of Paradiſe finiſhed her courſe. She was not afraid of the King of Terrours: Her Redeemers being ſtung on the Croſs took away from her the ſting of Death, & changed the King of Terrours into the King of Deſires: Upon the Wings of joy and Delight did ſhe march to the Kingdom of God, where now ſhe beholds the orient Beams of the Sun of Righteouſneſs, and drinks of the Wine of the heavenly Canaan, and feeds on the eternal Fruits of the tree of Life, and hears the muſick of the Angels, and reſts in the Bed of Glory which is perfumed with love. If the joy of Faith was ſo ſweet, how raviſhing muſt the joy of Fruition be? if ſhe exalted and adored Chriſt ſo much at a diſtance what wonder and delight is ſhe now tranſported with in the Chamber of preſence? We are yet in the Sea of Trouble, but ſhe has got into the Harbour where ſhe will ſin and ſuffer no more, but exalt the praiſes of Free-Grace as long as immortalitie endures.

A

A

Conclusion,

Containing the Use and Improvement of the Preceeding Relation.

WHat is above related serves in the first place, for Information; And in the second place, for Confutation.

(1) It informs us of the excellency of Christ. Since the Saints, or all such as have opened eyes, do in Life and Death so much admire him, love him, flee to him, depend on him, long for him, rejoice in him, magnify and adore him, do and endure for him; It follows that he must be the Fountain-Blessedness, a Wonder of Delights, and a constellation of Glories. Who can set a due Value upon Christ? He's better than the Soul, than the Angels, than Heaven. He delights the Father with his Lovelineſs, enriches the Elect with his Worth, and enlightens Heaven with his Brightneſs. In Scripture he's called the Elect in whom the Father's soul delighteth; the Image of the invisible God; the Messenger of the Covenant; the first and the last; the Prince of the Kings of the Earth; the Mediator 'twixt God and Man; Our Passover sacrificed for us; the Lord our Righteousneſs; the Lamb of God that taketh away the sins of the World, the hope of Glory; the Way, the Truth, and the Life; *He's* the way as a Priest, the Truth as a *Prophet*, the Life as a King. As a Priest he has made a way, as a Prophet he shews us the way, as a King he enables us to walk in the way, at the end of which is *Heaven* and Glory.

(2) The preceeding Relation informs us, how mighty and powerful the spirit of the Lord is. *He* perfects Strength in Weakneſs: By him the heart is enlarged and the Mouth opened; the heart is enlarged with Joy and Love, and the mouth is opened into gracious Speeches and high Praises. A very Child is made to speak wisely, boldly, sweetly, fruitfully, unweariedly, and triumphantly through his Operation and Virtue. A person is not straitned that has

has the Fellowship of the Spirit; He has both raised Affections and Affluent Language. 2 Cor. 3. 17. Where the Spirit of the Lord is there is liberty. Job. 32. 18. I am full of Matter, and the Spirit within me constraineth me. Act. 2. 4. They were all filled with the holy Ghost and began to speak with other Tongues as the Spirit gave them Utterance.

(3.) The foregoing Relation informs us, that Religion and Godliness is no vain and fanciful thing; but a thing most Real, Substantial, and Useful: It has Truth for the ground of it, Joy for the Companion of it, and Heaven for the Reward of it. If God be true then Godliness is true. At Death the wilful Neglect of Godliness confounds a Man and makes him ready to tear himself with his own hands, but the conscionable practice thereof begets holy Triumph in God; And how sweet is that? The unspeakable Gain of Godliness should entice us to begin and prosecute the study thereof with all speed & diligence. Isa. 32. 17. The work of Righteousness shall be Peace, and the Effect of Righteousness quietness and assurance for ever. Prov. 14. 32. The Wicked is driven away in his Wickedness, but the Righteous has hope in his Death. Psal. 37. 37. Mark the perfect man and behold the Upright, for the end of that man is peace. And Psal. 97. 11. Light is sown for the Righteous, and Gladness for the upright in heart. Prov. 11. 18. To him that soweth Righteousness shall be a sure Reward. 1 Tim. 4. 8. Godliness is profitable unto all things, having promise of the Life that now is, and that which is to come.

In the second place, what is above-related serves for Confutation. It may confute Atheistical Persons who fly insolently on the Face of God, and offer a direct blow to the Almighty, denying his Beeing, Providence, and eternal Recompences. Foolish Persons! did God give you Souls to deny him? Do not the rising and setting of the Sun, the blowing and turning of the Winds, the gathering, ballancing, and dropping of the Clouds, the running of the Waters into one Place, the growing of the Herbs and Trees, the singing and nestling of the Birds, the ebbing and flowing of the Sea, the hanging of the Earth in the Air, the admirable virtue of the Load-stone in attracting of Iron, the successive production of living Creatures, the adjusting of Deaths unto Births, so as that neither the one hinders the Multiplication of Mankind, nor the other over-stocks the World; Do not these (*I say*) and innumerable other instances, proclaim the eternal Beeing, and wise Providence of God? What a stupendious Frame and Mechanism is the Body of Man? Doth not the curiousness, variety, Dependence, and usefulness of the parts thereof shew forth admirable Art and Contrivance? Was there ever an House but it had a Builder, or a Watch but it had a maker, or a Picture but it had a Limner? Even so can we suppose without doing violence to common Sense, that so many Regular and useful Productions as are in the *System* of the World could be formed and mannaged without the hand of an Almighty and Intelligent Agent?

Where-

Wherefore we muſt conclude, that nothing is more evident than the Being and Providence of God. Since there are as many Demonſtrations thereof as there are Creatures in the Univerſe, and as there are parts in every Creature *Rom.* 1. 20. The inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his eternal Power and God head. *Pſal.* 139. 14. I will praiſe thee for I am fearfully and wonderfully made, marvellous are thy Works.

The Exiſtence of God being abundantly demonſtrable both from the general compoſition of the World, and from the Natures, Virtues, Tendencies, and Uſes of particular Beeings. It follows neceſſarly, That there is a State of eternal Recompences after this Life; Becauſe Juſtice, which is ſeen in rewarding the Vertuous and puniſhing the vitious, is of the Eſſence of God even as Light is of the nature of the Sun, without which we have not a compleat & right Idea or Conception of him as the Contirent of all Perfection. *Gen.* 18. 25. Shall not the Judge of all the Earth do right. *Rom.* 1. 18. The Wrath of God is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of *Men.* 2 *Theſ.* 1. 6, 7. It is a righteous thing with God to recompenſe Tribulation to them who trouble you, And to you who are troubled Reſt with us, when the Lord Jeſus Chriſt ſhall be revealed from *Heaven.* The Denyal of an after *State* of Rewards and Puniſhments is againſt the general Tradition of the World, or common Sentiments of Mankind, whether *Jews*, *Pagans*, *Turks*, or *Chriſtians*; All which though they differ in many things, yet do agree in this, that the Good ſhall be Bleſſed, and the Bad Wretched in another World: And as it is againſt the general Tradition of the World, ſo it contradicts the proper Experience both of Wicked and Pious Perſons on their Death-beds, which is of more Force than a thouſand oppoſite Arguments. What a Helliſh ſting have the Ungodly felt in their Conſciences, when they were on the brink of Eternity or another World? In the time of *Health* and Proſperity Sin has been ſweet to them like Honey, but affrighting and bitter has it been unto them when they came to dye. Then have they deſired the Counſels and Prayers of Miniſters, and confeſſed to them their Folly and Negligence, though they have treated them with Contempt and Scorn at another time. What a Worm did *Francis Spira* feel? He was like a living man in Hell. How deep were his Convictions? how frightful his Looks? how deſperat his Complaints? how grievous his Agonies? was he not fond of making away himſelf with his own hands amidſt his Horrour and Anguiſh? I have had a litle pleaſure here (*ſaid Rogers*) but now I muſt away to Hell for evermore. *Chaloner* was a dreadful Monument of Juſtice; he baſphemed the God of Heaven, curſed himſelf, and cryed out continually, O Torture! torture torture; O Torture, torture! As if both Soul and Body had been already in *Hell.* Beſides, what ſenſible experience have the Godly at Death of an after Recompenſe? are they not

ſome-

ſometimes put into *Heaven* before the time, and banqueted with the Antepaſt of that Joy that raviſhes the Bleſſed to all eternity? The above-mentioned child was an apparent inſtance of this purpoſe: She had the Illapſes of the Spirit, the Incomes of Chriſt's Love, the Views and Glimpſes of the Land of Promiſe, which made her glad to leave the World and be ever with the Lord. *Martyrologies* gives us an account, That the Martyrs went as cheerfully to Death for Chriſt, as People do go to their Games and Paſtimes. Their feeling of divine Conſolations, and their Aſſurance of an eternal Recompence made them undervalue Life and embrace Torments. The Pangs of their Love were ſtronger than the Pangs of Death: They were glad that they had anything to loſe for Chriſt. I cannot diſpute for Chriſt but I can burn for Chriſt, ſaid One. Me thinks you do ſtrow Roſes under my Feet ſaid another, when the Fire was kindled beneath him. If every hair of my head (ſaid *Ardley*) were a man I would burn all for Chriſt. Ye ſeek a Miracle from us, O ye Papiſts (ſaid *Bainham*,) Here is a Miracle, I feel no more pain in theſe Flames than if I were lying on a Bed of Douns. None but Chriſt, none but Chriſt (ſaid *Lambert*) when the Flames were flying and preying upon him. On a *Saturday* was I firſt Married, and on a *Saturday* I ſhall be Married again, ſaid *Anudebert*, when She was led forth to be burned on a *Saturday*.

FINIS.

BRITISH MUSEUM 4 AU 80